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PERSONAL HAPPINESS AND RELIGIOUS AFFECT: AN EMPIRICAL ENQUIRY AMONG 16- TO 19-YEAR-OLD STUDENTS IN THE REPUBLIC OF IRELAND

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As part of a research programme initiated in 1996 the present study examined the association between personal happiness (as operationalised by the Oxford Happiness Inventory) and religious affect (as operationalised by the Francis Scale of Attitude toward Christianity) among 3,848 sixth-form students (16, 17, 18, and 19 years of age) attending schools within the Republic of Ireland. After controlling for individual differences in personality (as operationalised by the short-form Eysenck Personality Questionnaire Revised), the data demonstrated a small statistically significant correlation between religious affect and personal happiness. This finding is consistent with eight earlier studies that had employed the same two instruments. The case is argued for the importance of replication studies (employing the same instruments among different populations) within empirical approaches to the psychology of religion.

Keywords: *Happiness, religion, psychology, Republic of Ireland, adolescents.*

Introduction

The empirical psychology of religion, as shaped largely within a Christian or post-Christian context, has long been interested in exploring the connection between personal happiness and religiosity. The challenge for exploring this connection arises partly from the explicit claims of the Christian tradition. For example, according to Psalm 1: "Happy are those who reject the advice of evil men. Instead they find joy in obeying the Law of the Lord". According to Psalm 128: "Happy is everyone who fears the Lord, who walks in his ways". According to the Book of Proverbs: "Happy are those who keep my ways"; and "Happy are those who trust in the Lord". According to the words attributed to Jesus in the Sermon on the Mount in Matthew's Gospel: "Happy are those whose greatest desire is to do what God

requires; God will satisfy them fully". According to Luke's Gospel, Jesus exclaims: "How happy are those who hear the word of God and obey it". According to Paul's letter to the Romans: "How happy are those whose wrongs God has forgiven, whose sins he has covered over". Such positive claims for the connection between personal happiness and religion clearly deserve empirical investigation.

A different kind of challenge arises from secular critics of the Christian tradition who find in the teachings and liturgies of the churches ideas that may impoverish or undermine personal happiness. For example, the words of the confession in the liturgy of the *Book of Common Prayer* [7], stress that:

We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy Holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have. And there is no health in us.

Such negative claims for the connection between personal happiness and religion clearly deserve empirical investigation.

In a systematic review of the findings from the empirical research then available, M. Robbins and L. Francis [64] identified three different, and necessarily contradictory outcomes. There was empirical evidence to support the view that religion and happiness are positively associated, to support the view that religion and happiness are negatively associated, and to support the view that religion and happiness are independent one of the other. Trying to make sense of these disparate findings, M. Robbins and L. Francis [64] concluded that the clue may reside in the variety of the measures that had been employed to measure religiosity, in the variety of measures that had been employed to measure happiness, and in the difference in the samples among whom the data had been collected. In order to address this problem, M. Robbins and L. Francis [64] commended a programme of research that would keep the measure of religiosity constant, but vary the measures of happiness and the population studied.

Francis Scale of Attitude toward Christianity

The measure of religiosity proposed by M. Robbins and L. Francis [64] to co-ordinate such a programme of research was the Francis Scale of Attitude toward Christianity that operationalises a measure of religious affect (L. Francis [23; 24]; L. Francis, J. Lewis, R. Philipchalk, L. Brown, & D. Lester [40]). L. Francis [28] has argued that the affective or attitudinal dimension of religion offered a particularly fruitful basis for co-ordinating

empirical enquiry into the correlates, antecedents and consequences of religiosity across the life span. The affective or attitudinal dimension appears particularly attractive for the following reasons.

Drawing on the pioneering analysis of M. Fishbein and I. Ajzen [20], L. Francis [23; 24] argued that attitudinal measures should focus on accessing the affective dimension of religiosity, in a way that is clearly distinguished from the cognitive dimension (concerned with beliefs) and from the behavioural dimension (concerned with practice). The affective dimension is able to transcend the divisions between church traditions (Orthodox, Catholic, and Reformed), while beliefs tend to polarise such divisions. The affective dimension is less likely to be distorted by personal and contextual factors, while practice tends to be subject to all kinds of personal or social constraints. Moreover, the affective dimension of religiosity can be accessed by instruments which can function in a comparatively stable manner over a wide age range, since attitudinal statements concerned with positive and negative affect can be formulated in ways which are equally acceptable during childhood, adolescence, and adulthood (L. Francis [25]; L. Francis & M. Stubbs [44]).

Initial research employing the Francis Scale of Attitude toward Christianity was restricted to the English language. More recently the research has been extended by a series of studies developing forms of the instrument in a number of languages, including Arabic (S. Munayer [60]), Czech (L. Francis, M. Quesnell, & C. Lewis, [41]), Chinese (N. Tiliopulous, L. Francis, & Y. Jiang [67]), Dutch (L. Francis & C. Hermans [33]), French (C. Lewis & L. Francis [54]), German (L. Francis & M. Kwiran [38]), Greek (A. Youtika, S. Joseph, & D. Diduca [69]), Italian (G. Crea, R. Baiocco, S. Ioverno, G. Buzzi, & L. Francis [8]), Norwegian (L. Francis & T. Enger [32]), Portuguese (V. Ferreira & F. Neto [19]), Romanian (L. Francis, D. Ispas, M. Robbins, A. Ilie, & D. Iliescu [34]), Serbian (S. Flere, L. Francis, & M. Robbins [21]), Slovakian (C. Lewis, L. Adamovová, & L. Francis [52]), Slovenian (S. Flere, R. Klanjsek, L. Francis, & M. Robbins [22]), Spanish (A. Campo-Arias, H. Oviedo, C. Dtaz, & Z. Cogollo [6]), Swedish (J. Eek [12]), and Welsh (T. Evans & L. Francis [14]).

Two independent research groups responded to the suggestion put forward by M. Robbins and L. Francis [64] to initiate a series of studies employing the Francis Scale of Attitude toward Christianity alongside a recognised measure of happiness among different groups of participants. Christopher Alan Lewis initiated a set of studies assessing happiness by

means of the Depression-Happiness Scale proposed by S. Joseph and C. Lewis [49]. Leslie J. Francis initiated a set of studies assessing happiness by means of the Oxford Happiness Inventory proposed by M. Argyle and J. Crossland [1] and M. Argyle, M. Martin, and J. Crossland [2]. Both research groups advocated the importance of replication studies in building up, testing and verifying scientific knowledge within the empirical psychology of religion. As opportunity permits, both groups have persisted in replicating and extending studies in this area.

Depression-Happiness Scale

The Depression-Happiness Scale was developed by S. Joseph and C. Lewis [49]. This operationalisation of happiness embraced two components of the construct: the frequency of positive affect (e.g., positive thoughts, feelings, and bodily experience) and the absence of negative affect (negative thoughts, feelings, and bodily experiences). Items concerning negative thoughts, feelings, and bodily experiences are reverse-scored so that higher scores indicate a greater frequency of positive thoughts, feelings, and experiences and a lower frequency of negative thoughts, feelings, and experiences. Working from this definition, they developed the Depression-Happiness Scale for which they reported an internal reliability of .93 using alpha (L. Cronbach [9]; S. Joseph, C. Lewis, & C. Olsen, [50]), and a two-year test-retest reliability of .55 (C. Lewis & S. Joseph [57]). Construct validity was established against recognised measures of the three hypothesised components of happiness. For example, C. Lewis, and S. Joseph [56], reported correlations of .43 with the single item American Institute for Public Opinion happiness measure (T. Smith [65]), .62 with A. Campbell's single item satisfaction measure (Campbell [5]), and .47 with the Satisfaction With Life Scale (E. Diener, R. Emmons, R. Larsen, & S. Griffin [11]). S. Joseph et al. [50] reported correlations of -.75 with the Beck Depression Inventory (A. Beck, A. Rush, B. Shaw, & G. Emery [3]), -.81 with the Self-Rating Depression Scale (W. Zung [70]), and -.85 with the Center for Epidemiological Studies Depression Scale (L. Radloff [63]). S. Joseph and C. Lewis [49], reported correlations of -.75 with the Beck Depression Inventory (A. Beck et al., [3]), and .59 with the Oxford Happiness Inventory (M. Argyle & J. Crossland [1]; A. Argyle et al. [2]).

The Depression-Happiness Scale has also spawned the 6-item short Depression-Happiness Scale (S. Joseph, P. Linley, J. Harwood, C. Lewis, & P. McCollam [51]), for use when time or space is limited.

In the foundation study within this tradition C. Lewis, C. Lanigan, S. Joseph, and J. de Fockert [58] administered the Francis Scale of Attitude

toward Christianity and the Depression-Happiness Scale among a sample of 154 undergraduate students in Northern Ireland and 67 undergraduate students in England. This study reported no significant correlation (either positive or negative) between religious affect and personal happiness. Subsequently three other studies were published that confirmed the finding from the original study. These studies drew on the following samples: 101 undergraduate students in the UK (S. French & S. Joseph [47]); 64 Anglican priests in England (C. Lewis, J. Maltby, & S. Burkinshaw [59]); and 70 Anglican churchgoers in England (C. Lewis et al. [59]).

Taken together these five samples (N = 154, 67, 101, 64, 70) demonstrated a consistent pattern of finding no significant correlation between religion and happiness based on employing the same instruments in different contexts. The scientific strategy of replication seemed to be bearing fruit, although further replication studies remain desirable.

Oxford Happiness Inventory

The Oxford Happiness Inventory was developed by Michael Argyle and his associates (M. Argyle & J. Crossland [1]; M. Argyle et al. [2]). This operationalisation of happiness embraced three components of the construct: the frequency and degree of positive affect or joy; the average level of satisfaction over a period; and the absence of negative feelings, such as depression and anxiety. Working from this definition, they developed the Oxford Happiness Inventory for which they reported an internal reliability of .90 using alpha (L. Cronbach [9]), and a 7-week test-retest reliability of .78. Construct validity was established against recognised measures of the three hypothesised components of happiness showing correlations of .32 with the Positive Affect Scale of the Bradburn Balanced Affect measure (N. Bradburn [4]), .57 with Argyle's Life Satisfaction Index, -.52 with the Beck Depression Inventory (A. Beck et al. [3]).

The Oxford Happiness Inventory has also spawned a small family of related measures, employing slightly different items in a different response format, including the Oxford Happiness Questionnaire and the Oxford Happiness Questionnaire Short-form (see P. Hills & M. Argyle [48]) and the Oxford Happiness Measure (see A. Elken, L. Francis, & M. Robbins [13]).

In the foundation study within this tradition, M. Robbins and L. Francis [64] administered the Francis Scale of Attitude toward Christianity and the Oxford Happiness Inventory among a sample of 360 first-year undergraduate students in Wales. This study reported a significant positive correlation between religious affect and personal happiness. Subsequently seven other studies were published that confirmed the finding

from the original study. These studies draw on the following samples: 212 undergraduate students in the United States of America (L. Francis & D. Lester [39]); 295 individuals, ranging in age from late teens to late seventies, recruited from participants attending a variety of courses and workshops on the psychology of religion (L. Francis & M. Robbins [42]); 994 15- to 16-year-old secondary school students (L. Francis, S. Jones, & C. Wilcox [35]); 496 members of the University of the Third Age (L. Francis et al. [35]); 456 undergraduate students in Wales (L. Francis et al. [35]); 89 students in Wales (L. Francis, M. Robbins, & A. White [43]), and 3,523 16- to 18-year-old students in Northern Ireland (C. Lewis & L. Francis [55]).

Taken together these eight samples (N = 360, 212, 295, 995, 456, 496, 89, 3,523) demonstrated a consistent pattern of a significant positive correlation between religion and happiness based on employing the same instruments in different contexts. The scientific strategy of replication seemed to be bearing fruit, although further replication studies remain desirable. On the other hand, two further replication studies failed to find this positive association between scores recorded on the Francis Scale of Attitude toward Christianity, using the German translation of the Oxford Happiness Inventory among 331 students (L. Francis, H. Ziebertz, & C. Lewis [46]) and using the Estonian translation of the Oxford Happiness Measures among 150 students (L. Francis, A. Elken, & M. Robbins [31]).

Research question

Against this background the aim of the present study is to continue to respond to the invitation issued by M. Robbins and L. Francis [64] to promote a series of replication studies to test the association between religion and happiness using the Francis Scale of Attitude toward Christianity as the consistent measure of religiosity alongside a consistently employed measure of happiness. This new study builds on a series of eight studies employing the Francis Scale of Attitude toward Christianity alongside the Oxford Happiness Inventory. The opportunity to do this came through a new survey conducted among 16- to 19-year-old students in the Republic of Ireland.

Strict replication of the studies employing the Francis Scale of Attitude toward Christianity alongside the Oxford Happiness Inventory, as initiated by M. Robbins and L. Francis [64], requires the inclusion of the Eysenckian personality measure (H. Eysenck & S. Eysenck [17]) as control variables, since independent strands of research have demonstrated that both religiosity (L. Francis [26]) and personal happiness (L. Francis, L. Brown, D. Lester, & R. Philipchalk [29]) are related to individual differences in personality as conceptualised by this model. The Eysenckian model

maintains that the most adequate, economical and efficient summary of personality differences is provided by three higher order orthogonal dimensions defined by the high scoring end of the three continua as extraversion, neuroticism, and psychoticism. These three dimensions of personality have been operationalised by the Eysenck Personality Questionnaire (H. Eysenck & S. Eysenck [16]) and the Eysenck Personality Questionnaire Revised (H. Eysenck, S. Eysenck, & P. Barrett, [18]; H. Eysenck & S. Eysenck [17]). The Eysenckian self-report measures also routinely include a Lie Scale.

Method

Procedure

As part of a larger study concerned with Sixth-Form Religion in the Republic of Ireland, a number of schools catering for sixth-form students were invited to participate in the project. All students attending the sixth-form classes within the participating schools were asked to complete a copy of the survey instrument. They were assured of complete confidentiality and anonymity and given the option not to submit their copy of the questionnaire for analysis.

Participants

All told successfully completed questionnaires were submitted by 3,848 students, attending 31 schools from across the Republic of Ireland; 1,895 were males and 1,953 were female; 326 were aged 16 years, 1,373 were aged 17 years, 1,553 were aged 18 years, and 596 were aged 19 years. In terms of self-assigned religious affiliation, the largest groups were Catholic (78%), followed by Church of Ireland (8%); 10% reported having no religious affiliation. In terms of religious attendance, 22% reported attending church weekly, 8% attending monthly, 56% attending less than monthly, and 14% as never attending.

Measures

The participants completed three measures: happiness was assessed by the Oxford Happiness Inventory; religiosity was assessed by the Francis Scale of Attitude toward Christianity; personality was assessed by the Short-form Eysenck Personality Questionnaire Revised.

The Oxford Happiness Inventory (M. Argyle et al. [2]) is a 29-item multiple choice instrument. Each item contains four options, constructed to reflect incremental steps defined as: unhappy or mildly depressed, a low level of happiness, a high level of happiness, and mania. The respondents are asked to "pick out the one statement in each group which best describes the

way you have been feeling over the past week, including today." An example item reads: "I don't feel life is particularly rewarding" (unhappy or mildly depressed), "I feel life is rewarding" (a low level of happiness), "I feel that life is very rewarding" (a high level of happiness), and "I feel that life is overflowing with rewards" (mania).

The Francis Scale of Attitude toward Christianity (L. Francis et al. [40]) is a 24-item instrument designed to measure affective responses to five aspects of the Christian tradition: God, Jesus, Bible, prayer, and church. Each item is assessed on a five-point scale: "agree strongly", "agree", "not certain", "disagree", and "disagree strongly". Example items include: "Prayer helps me a lot; God is very real to me"; "I think the Bible is out of date"; "I know that Jesus helps me; and I think church services are boring".

The short form of the Eysenck Personality Questionnaire Revised (S. Eysenck et al. [18]) is a 48-item instrument composed of four twelve-item measures of extraversion, neuroticism, psychoticism and a Lie Scale. Each item is assessed on a two-point scale: "yes" and "no". Example items from the Extraversion Scale include: "Are you a talkative person?" and "Can you easily get some life into a rather dull party?" Example items from the Neuroticism Scale include: "Does your mood often go up and down?" and "Are you a worrier?" Example items from the Psychoticism Scale include: "Do you prefer to go your own way rather than act by the rules?" and "Do you enjoy co-operating with others?". Example items from the Lie Scale include: "Have you ever blamed someone for doing something you knew was really your fault?" and "Have you ever taken advantage of someone?"

Results and discussion

The first step in analysing the data from the new replication study concerns an examination of the psychometric properties of the six measures employed. Table 1, therefore presents the means, standard deviations and alpha coefficients (L. Cronbach [9]) for the Oxford Happiness Inventory, the Francis Scale of Attitude toward Christianity, and the four scales of the short-form Eysenck Personality Questionnaire Revised. The Oxford Happiness Inventory, the Francis Scale of Attitude toward Christianity, the Extraversion Scale, and the Neuroticism Scale all show satisfactory levels of internal consistency reliability according to the alpha coefficient (R. DeVellis [10]). The Lie Scale is less satisfactory, and the Psychoticism Scale is weak. The weak performance of the Psychoticism Scale is consistent with the recognised difficulties in operationalising this construct (L. Francis, L. Brown, & R. Philipchalk [30]). The problem in part arises from the low endorsement of many of the items among normal populations.

Table 1

Scale properties				
Measures	N	alpha	Mean	SD
Oxford Happiness Inventory	29	.91	43.0	13.1
Religious affect	24	.96	74.6	20.3
Extraversion	6	.73	4.6	1.6
Neuroticism	6	.66	3.3	1.7
Psychoticism	6	.38	0.8	1.0
Lie Scale	6	.50	1.8	1.4

The second step in analysing the data concerns an examination of the bivariate correlations between the two primary variables and the four control variables, taking into account also sex and age. These data are presented in table 2. Given the large size of the sample and the number of bivariate correlations being interpreted simultaneously only correlates reaching at least the one percent level of probability will be discussed as significant. There are five main points of interest emerging from the correlation matrix. First, in terms of sex differences, the data demonstrate that females record higher scores than males on the measures of neuroticism, extraversion and religious affect as well as on the Lie Scale. Males record higher scores than females on the measures of psychoticism and happiness. These findings are consistent with the findings of earlier studies.

Table 2

Correlation matrix							
Predictors	OHI	L	P	N	E	Rel	Age
Sex	-.05***	.13***	-.21***	.21***	.10***	.11***	.08***
Age	-.07***	.01	.03	.00	.00	-.03	
Religious	.15***	.04**	-.24***	.09***	.02		
Extraversion	.30***	-.08***	-.03*	-.19***			
Neuroticism	-.36***	-.08***	-.08***				
Psychoticism	-.03	-.09***					
Lie Scale (L)	.09***						

Note: *, $p < .05$; **, $p < .01$; ***, $p < .001$

Second, in terms of age differences, the data demonstrate that no significant correlations emerge between age and either religious affect or any of the four personality variables. At the same time there is a significant negative correlation between age and happiness, indicating a significant decrease in happiness scores between the ages of 16 and 19 years.

Third, in terms of the personality correlates of religious affect, the data demonstrate that a more positive attitude toward Christianity is associated most strongly with lower psychoticism scores ($r = -.24$) and second with higher neuroticism scores ($r = .09$). These findings are consistent with the theory and evidence advanced by L. Francis [26] that psychoticism is the dimension of personality fundamental to individual differences in religiosity, and with the more recent theory advanced by G. Penny, L. Francis, and M. Robbins [62] that higher religiosity is associated with psychological femininity as characterised by higher neuroticism scores and lower psychoticism scores. Within this data set higher religious affect was also associated with higher Lie Scale scores ($r = .04$).

Fourth, in terms of the personality correlates of personal happiness, the data demonstrate that higher levels of happiness are associated with higher extraversion ($r = .30$) and lower neuroticism ($r = -.36$). This finding is consistent with H. Eysenck's [15] classic claim that "happiness is stable extraversion" and with subsequent clarification and amplification of that claim (L. Francis [27]; L. Francis et al. [29]). Within the dataset higher happiness was also associated with higher Lie Scale scores ($r = .09$).

Fifth, in terms of the primary research question posed by the present study, the data demonstrated a significant positive correlation between religious affect and personal happiness ($r = .15$). This conclusion, however, now needs to be tested within the environment of multivariate analyses that can take into account the effects of sex, age and personality before examining the association between religious affect and personal happiness.

The third step in analysing the data, therefore, draws on multiple regression. Table 3 presents the regression model in which happiness stands as the dependent variable and the predictor variables were entered in the following fixed order: sex, age, extraversion, neuroticism, psychoticism, Lie Scale, and religious affect. The main finding from these data is that, after sex, age and individual differences in personality have been taken into account, scores of attitude toward Christianity provide a further small but statistically significant predictor of a happiness, demonstrating that religious people are happier people ($\beta = .17$).

Table 3

Predictors	Regression model						
	r^2	Increase r^2	F	$p <$	Beta	t	$p <$
Sex	.00	.00	11.3	.001	-.05	-3.3	.001
Age	.01	.01	20.9	.001	.07	-4.8	.001
Extraversion (E)	.10	.09	388.8	.001	.25	16.3	.001
Neuroticism (N)	.19	.09	398.9	.001	-.31	-20.4	.001
Psychoticism (P)	.19	.00	11.4	.001	.01	-0.4	.001
Lie Scale (L)	.20	.01	30.7	.001	.08	5.3	.001
Religious affect	.23	.03	134.9	.001	.17	11.6	.001

Conclusion

The present study was situated within the context of a serious replication project initiated in the mid-1990s by M. Robbins and L. Francis [64] designed to explore the association between religion and happiness. This set of studies drew on L. Francis' conceptualisation and operationalisation of the attitudinal dimension of religion as expressed through the Francis Scale of Attitude toward Christianity (see L. Francis et al. [40] and M. Argyle's conceptualisation and operationalisation of personal happiness as expressed through the Oxford Happiness Inventory (M. Argyle et al. [2]). As originally conceived this project was initiated by M. Robbins and L. Francis [64] in a study conducted among 360 final year undergraduate students in Wales. This original study reported a significant positive correlation between religious affect and personal happiness after controlling for individual differences in personality. This original finding was confirmed by seven further replications as reported by L. Francis and D. Lester [39], L. Francis and M. Robbins [42], L. Francis et al. [35], L. Francis et al. [43], and C. Lewis and L. Francis [55]. Two further studies that failed to replicate these findings differed from the original seven studies in two interesting ways. The first of these studies reported by L. Francis et al. [46] had employed a German translation of the Oxford Happiness Inventory. The second of these studies reported by L. Francis et al. [31] had employed the Oxford Happiness Measure, an instrument that involves significant modification of the Oxford Happiness Inventory. Against this background, the present study employed the same instruments as employed in the original set of eight studies. The original contribution to knowledge added by the

present study concerns the extension of the research tradition to the Republic of Ireland.

While the conclusion can be formulated with some confidence that there is a significant positive correlation between religious affect and personal happiness (when these two constructs are operationalised by the Francis Scale of Attitude toward Christianity and the Oxford Happiness Inventory), the puzzle remains to account for the fact that no such positive correlation was found by the series of studies employing the Depression-Happiness Scale alongside the Francis Scale of Attitude toward Christianity as documented in the studies reported and discussed by C. Lewis et al. [58], S. French and S. Joseph [47], C. Lewis et al. [59], and C. Lewis and S. Cruise [53].

Future research may wish to build on the present study in three ways, giving particular attention to the research tradition initiated by C. Lewis, et al. [58] employing the Depression-Happiness Scale. The first suggestion is that more studies are needed simply replicating that original study by C. Lewis, et al. [58] to build up a body of knowledge comparable with that established by L. Francis' group using the Oxford Happiness Inventory. The second suggestion is that there would be value in studies employing both the Depression-Happiness Scale and the Oxford Happiness Inventory side-by-side in order to test whether the different findings occur in the common study: or positive correlation between religious affect and the Oxford Happiness Inventory, and no correlation between religious affect and the Depression-Happiness Scale. The third suggestion concerns extending the Lewis tradition of research employing the Depression-Happiness Scale currently among Christian samples within other faith traditions. This development would match the extension of the Francis tradition employing the Oxford Happiness Inventory within the Jewish tradition (L. Francis & Y. Katz [36]; L. Francis, Y. Katz, Y. Yablon, & M. Robbins [37]; L. Francis, Y. Yablon, & M. Robbins [45]), within the Hindu tradition (N. Tiliopoulos, L. Francis, & M. Slattery [68]), and within the Islamic tradition (U. Ok, L. Francis, & M. Robbins [61]; M. Tekke, L. Francis, & M. Robbins [66]).

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ЩАСТЯ В ОСОБИСТОМУ ЖИТТІ ТА ВПЛИВ РЕЛІГІЇ НА ЙОГО ДОСЯГНЕННЯ: РЕЗУЛЬТАТИ ДОСЛІДЖЕННЯ, ПРОВЕДЕНОГО СЕРЕД ШКОЛЯРІВ ВІКОМ ВІД 16 ДО 19 РОКІВ У ПІВНІЧНІЙ ІРЛАНДІЇ

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В рамках науково-дослідної програми, яка вступила у дію у 1996 році, в даній статті увагу приділено дослідженню зв'язку між досягненням щастя в особистому житті (за допомогою застосування розробленого в Оксфорді Опитувальника для дослідження щастя – the Oxford Happiness Inventory) і впливом релігії на її досягнення (за допомогою застосування Шкали Френсіса для оцінки відношення до Християнства – the Francis Scale of Attitude toward Christianity). У дослідженні взяли участь 3,847 учнів 6-х класів (віком 16, 17, 18 і 19 років) Республіки Ірландія. Після того, як були враховані особистісні особливості (в результаті застосування спрощеної форми нової редакції Особистісного опитувальника Айзенка), з'ясувалося, що отримані дані свідчать про наявність невеликої статистично значущої кореляції між впливом релігії і досягненням щастя в особистому житті. Даний висновок узгоджений з вісьмома попередніми дослідженнями, в яких використовувалися ті ж самі два опитувальники. У статті наводяться докази необхідності проведення повторного дослідження (із застосуванням тих же опитувальників серед різних груп населення) в рамках емпіричного підходу до психології релігії.

Ключові слова: щастя, релігія, психологія, Республіка Ірландія, дорослі.

СЧАСТЬЕ В ЛИЧНОЙ ЖИЗНИ И ВЛИЯНИЕ РЕЛИГИИ НА ЕГО ДОСТИЖЕНИЕ: РЕЗУЛЬТАТЫ ИССЛЕДОВАНИЯ, ПРОВЕДЕННОГО СРЕДИ ШКОЛЬНИКОВ В ВОЗРАСТЕ ОТ 16 ДО 19 ЛЕТ В СЕВЕРНОЙ ИРЛАНДИИ

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В рамках научно-исследовательской программы, вступившей в действие в 1996 году, в данной статье внимание уделено исследованию связи между достижением счастья в личной жизни (с помощью применения разработанного в Оксфорде Опросника для исследования счастья – the Oxford Happiness Inventory) и влиянием религии на ее достижение (с помощью применения Шкалы Френсиса для оценки отношения к Христианству – the Francis Scale of Attitude toward Christianity). В исследовании приняли участие 3,847 учащихся 6-х классов (возрастом 16, 17 и 19 лет) Республики Ирландия. После того, как были учтены личностные особенности (в результате применения упрощенной формы новой редакции Личностного опросника Айзенка), выяснилось, что полученные данные свидетельствуют о наличии небольшой статистически значимой корреляции между влиянием религии и

достижением счастья в личной жизни. Данный вывод согласован с восемью предыдущими исследованиями, в которых использовались те же два опросника. В статье приводятся доказательства необходимости проведения повторного исследования (с применением тех же опросников среди различных групп населения) в рамках эмпирического подхода к психологии религии.

Ключевые слова: счастье, религия, психология, Республика Ирландия, взрослые.

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